l: Metraux E-5 (1934-1935) 1940
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That modern natives should have forgotten how the statues were transported is strange but understandable. First, we are not sure how thoroughly they were asked about this problem and second, they have a disconcerting way of forgetting the past. There is not a single native on the island who is able to explain the use of the stone adzes which are daily found on the ground, though these implements were manipulated by their great-grandfathers or even by their grandfathers. Solely because in 1868 the natives could not remember the technique of hauling statues, we must not conclude that the carving and transportation of the images ended many centuries ago. It is possible that only a few generations ago a war exterminated the expert stone carvers at Rano-raraku and thus interrupted the tradition.

Significance of Stone Statues

The true significance of stone statues is not known. There is no direct evidence that they were ever worshipped. Roggeveen's statement (186, p. 15), so frequently quoted as proof of an ancient cult of the images, is certainly too vague to allow any such conclusion: " . . . we noticed only that they kindle fire in front of certain remarkably tall stone figures they set up; and thereafter squatting on their heels with heads bowed down, they bring the palms of their hands together and alternately raise and lower them."

The members of the Gonzalez expedition (90, p. 94) noticed that the natives appeared to "hold them [the images] in great veneration," and were "displeased" when the Spaniards approached to examine them closely. However, this fear might have concerned the ahu itself rather than the images. Cook (53, vol. 1, p. 296) collected the names of various statues and heard the natives use the word *ariki* in connection with certain of them. On this association Cook and Forster (83, vol. 1, p. 375) base their opinion that the statues "were monuments erected to the memory of some areekees, or kings."[15]

Later inquirers (Palmer, 171, p. 174; Jaussen, 115, p. 245) were told the same things by natives raised in the pagan traditions. One of the Easter Islanders kidnapped and sent to Peru assured Gill (89, p. 213) that these statues had not been worshipped within the memory of man. Jaussen's informants conveyed to him the impression that these statues were merely to decorate the ahu. The only image that is traditionally connected with a cult is the statue Hoa-haka-nana-ia or Taurarenga now in the British Museum. The image called Pou-haka-nonga (now on exhibition in Belgium under the name Hanga-oneone) of the ahu Ana-koiroroa at the bay of Hanga-roa is supposed to have been put there by some king to indicate to the fishermen the best place to catch tuna. Several statues were pointed out to Routledge (194, p. 193) as landmarks indicating boundaries.

[15] Transcribed phonetically the names collected by Cook and Forster are: Ko Tomoara, Marapate, Kaaaro, Ko Uaitukn, Matamata. The only names of statues recorded by present natives are: Hanga, Vohu, Titoke, Kere-mata-pea-ka-ngaro-ki-hiva.

3:Drapkin D-5 (1934-1935) 1935
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[177] 212 Provincial Director of Public Instruction, Valparaiso. It is entirely due to these circumstances that there is a large number of illiterates among the Easter Islanders, in spite of their remarkable intelligence and their extremely keen desire for education.

● 153 Easter Islanders, in the manner of most of the Polynesians, are of an open, observing nature, having extraordinary faculties for [177] assimilation. They are constantly on the watch for every new bit of knoweldge and adopt with a veritable passion every innovation, material or intellectual. Individuals of exceptional talent should have special advantages. Their present condition does not favor them at all in this respect.

191 177 [648] Because Easter Island belongs to Chile, the official language is Spanish, naturally. Up to the present the Chilean influence consists only of the presence of a Commissioner whose functions include those of Civil Registration Officer and Schoolmaster. Therefore it is not surprising that most of the natives, if they understand Spanish, do not speak it except very badly. Only a small group of individuals are capable of more or less correct expression in this language. The women are even more conservative in their language and traditions; there are few who can carry on a conversation in Spanish.

212 We shall consider as illiterate all natives who do not read or write any language, for quite a number among them read and write the Easter Island language or Tahitian. Without counting the children under 10, of whom there are 183, there are actually 147 illiterates, that is to say 53.85 percent. One hundred and twenty-six, or 46.15 percent, read and write.

VITAL STATISTICS

114 163 165 It would be necessary, in order to complete this brief contribution to the demography of Easter Island, to give statistics for births, mortality, marriage, sanitary conditions, etc. Unfortunately, various circumstances have made this task impossible. The bureau of civil registry, installed at Hanga Roa in 1915, has been neglected. Also no official census of the population has been made until now. In addition, the island is without doctors who could have studied the sanitary conditions and the causes of death. To complete the difficulty, one series of the records of the civil registry has disappeared.

4:Metraux E-5 (1934-1935) 1945
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could not decide whether these men were a heterogeneous crowd of European beachcombers or real Polynesians, the sons of the sea rovers who had colonized the island. That European blood flowed in their veins, there was no doubt. Some of the men who came aboard and tried to sell their curios looked decidedly French; others might almost have had brothers or cousins in Hamburg or in London. Yet there was something exotic in all of them and traces of old Polynesian descent could be seen in their black, wavy hair, in the strange, vivacious dark eyes, in the high foreheads. These first Easter Islanders whom I met impressed me as of mixed race. Later, genealogical investigations showed that only a third of the present inhabitants could claim descent from a pure Polynesian ancestry—and the claims were not always well attested.

There is one misconception about these people which should be dispelled. It has been stated over and over again that the modern Easter Islanders are a degenerate population and that they can have nothing in common with the people who carved the statues and inscribed the tablets. This is not true. They appeared to me in many ways to be highly gifted.

During the 6 months I spent on the island, I found myself compelled to admire their ingenuity and their remarkable talent for assimilation. No European village has given me the impression of more intelligent adaptation to a changing world. This capacity is doubtless responsible, in part, for the passing of the old culture. Though the most isolated people in the world, the Easter Islanders are constantly on the lookout for new ideas, new fashions—and also new vices. Their extraordinary faculty for exploiting any weakness or interest in their visitors has had some amusing results. For example, a few years after the missionaries came to the island, the natives started to speculate on the antiquities and on the mysterious past of their little country. Finding that foreigners were interested in the small wooden images of emaciated figures which had been one of their forefathers' greatest artistic achievements, they proceeded to produce crude imitations by the hundreds. The modern craftsmen are without illusion as to the perfection of their work, but they excuse themselves by saying: "Why should we bother about beauty and finish when our patrons don't discriminate between good and bad images and we get in exchange the soap and clothes we want?" Thanks to this commercial instinct, several of their old industries have been kept alive.

One of their greatest and most profitable activities is palming off on amateur archeologists rough stones alleged to be ancient artifacts or well-made imitations of them. The very day of my landing a native cynically proposed to cooperate with me in faking old imple-

7: Anonymous T-5 (1770)1908
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o'clock, thus terminating our expedition without other adventures than already related. 133

We were satisfied that the roadstead in which we lay at anchor is the best the whole island affords, excepting that of San Juan, to which we did not remove, as we should so soon be leaving this country again, inasmuch as there only remained for us to take possession of it in the name of the King. 648

On the 20th, at daybreak, all the seamen bearing arms embarked in the launches and cutters of both vessels, under Don Alberto Olaondo[1], Captain of Marines, with his party of marines and those from the frigate, who together made up 250 men. All these proceeded towards the interior of the island to survey the country. Our Commander [*segundo capitan*], Don José Bustillos[2], went with another body of marines and seamen, and the two chaplains, who conveyed with them three crosses to be erected on three hill-tops which, as may be seen on the Plan, exist at the N.E. point of the island.

A great number of the native inhabitants received them on landing, and offered to assist our officers in the disembarkation, which, in fact, they did; and took charge of the three crosses, which they carried up to the said hills: the chaplains chanting Litanies, and the islanders joining with our people in the responses, *ora pro nobis*. At the moment of digging the hole on the centre hill, a fine spring of fresh water broke out, very good and abundant. The crosses being planted the party fired three volleys of musketry, and the ships replied with twenty-one guns each, to the joyful shout of *Viva el Rey*. The islanders responded [153] with our own people; they pronounce with such ease that they repeat whatever is said to them just like ourselves. This undertaking being achieved we all returned on board.

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[1] 'Leonda' in the MS.; evidently Capt. Olaondo is again meant.

[2] 'José Gustillo' in the MS.; evidently Josef Bustillos is intended.